

THE
ILLUSTRIOUS WIFE:
Viz.

That Excellent Poem,
Sir THOMAS OVERBURIE'S WIFE
ILLUSTRATED
By *GILES OLDISWORTH*, Nephew
to the same Sir T. O.

Prov. 31.12. She will do him good and not evil, all the daies of her life,

London Printed: Anno Dom. 1673.



For you I waited : now come to me.

Book 3. Chap.

She that liveth in love, her life is full of peace.

to thy house I go.

BEGINS OF THIS BOOK OF Proverbs

PROVERBS 13. 4.

A Virtuous Woman is a Crown
unto her Husband.



The Illustrious Wife.

(1)



S in one Day and Night, all life we find ;
As more of either is the same again ;
So each Wife is a Brief of Woman-kind,
And doth, in little, full as much contain :
God form'd her so, that to her Husband she,
Like Eve, should be the world of Woman be.

The illustrious Wife.

(2)

So form'd he both, that neither power he gave
Use of them-selves, but by Exchange, to make :
Whence in their cheeke's the Fair no pleasure have,
But by reflex of what thence others take :

Our lips in their own Kiss no Sweetness find ;
And both our Eyes are, t'ward our own Face, blind.
Thus

The illustrious Wife.

(3)

Thus God in Eve a perfect man begun ;
Till now, in vain much of him-self Man had :
In Adam God created only one ;
Eve and the World to come, in Eve he made.

We are two halves : While male from female straies,
Both barren are ; Joyn'd, both their like can raise.

At

The Illustrious Wife.

(4)

At first both Sexes were in Man combind;
Within his Body, Man did She-man breed:
Adam was Eves, Eve Mother of Mankind;
Eve from live-flesh, Man did from Dust, proceed:
One thus made two, Marriage unites again;
Two Sexes make one flesh, One flesh makes Twain.

Since

The Illustrious Wife.

(5)

Since Man did but the well-being of this life
From Woman took; Since Being, She from Him;
Since God at first created Eve a Wife,
Since her Sex did, for Adams sake begin;

Marriage is Womens Crown: their Being then,
Their now-Perfection, they receive from Men:

Marriage



The Illustrious Wife.

(6)

*Marriage; to all whose joyes two parties be ;
Whose joyes are doubled , being parted so ;
Wherein the bed of love is Chastitie ;
Whereby two Soules into one Body go ;
Which makes two, one, while They two living be ,
And, after death, one in their progenie.*

God



The Illustrions Wife.

(7)

*God to each man a private Woman gave ,
That in that Center his Desires might stint ;
That he a Consort like Himself might have ,
And that on Her his like he might imprint :*

*Double is womans use : part of her end
Doth to this Age, part to the next, extend.*

We



The Illustrious Wife.

(8)

We fill but *part of Time*, and can not die
Till we the world a *fresh supply* have lent :
Children are *Bodies sole Eternitie* :
Nature is *Gods, Art* is *Mans, instrument* ;
Now all *mans Art* no *living Thing* can make,
But herein *Men in Things of life* partake.

For

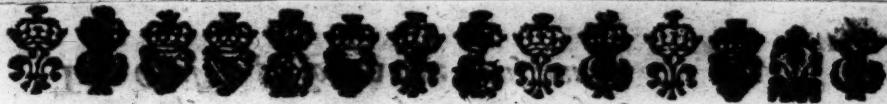


The Illustrious Wife.

(9)

For *wandering Lust* ; I know 'tis infinite ;
It still begins, and adds *not* more to more :
The Guilt is *everlasting* , the *Delight*
This instant doth not feel, of *that* before :
The *Tast* of it is *onely* in the *Sense* ;
The Guilt is *poison* in the *Conscience*.

Woman



THE ILLUSTRIOUS WIFE.

The Illustrious Wife.

(10)

Woman is not *Lust's* bounds, but *Woman-kind* ;
One is *Loves number*; Who from that doth fall
Hath lost his Hold, and no new rest shall find ;
Vice hath no *Mean*, but *not to be at all* :
A *Wife* is that *Enough* which *Lust* can't find ;
For *Lust* is still with *want*, or *too much*, pin'd.

Bate



The Illustrious Wife.

(11)

Bate *Lust* the *sin*, my share is even with *His* ;
For *not to lust*, and *to enjoy*, is one :
And (more or less past) equal *Nothing* is ;
I still have *one* ; He *one at once*, alone :
And, though the *Woman* be oft varied, He
Is still the same without varietie.

16



The Illustrious Wife.

(12)

If in a ~~single~~ life we take no joy,
Marriage our Lust (as 'twere with fewell fire)
Will, with a Medicine of the same, allay;
And not forbid, but rectifie, Desire:

When high flames threaten chimnies, lay on wood;
This makes the Fire, and keepes the Fabrick good.

Nor



The Illustrious Wife.

(13)

Nor doth my Marriage order lust alone;
A second-selfe may help me every way;
And, 'gainst my failings, make me two for one:
My self I canhot chuse, my Wife I may;
And, in the choice of Her, it much doth lie,
To mend My self in my posteritie.



The Illustrious Wife.

(14)

O rather let me *love*, then *be in love* ;
So let me *chuse*, as *Wife* and *Friend* to find ;
Let me forget her *Sex*, when I *approve* ;
Beasts likeing dwells in *Sense*, but *Ours* in *Mind* :
Our *Soules* no *Sexes* have ; their *Love* is clean,
And (*likeSouls*) pure ; *Wives*, in their *Souls*, are *Men*.
But



The Illustrious Wife.

(15)

But *Physick* for our *lust* their *Bodies* be ;
But matter fit to shew our *love* upon ;
But merely *shells* for out *Posteritie* :
Their *Souls* were given, lest *men* should be alone :
Without *Words* *Bodies* are no *companie* ;
And, but the *Souls* *interpreters*, *Words* be.
What



The Illustrious Wife.

(16)

What goodly Frame we see of Flesh and Blood,
Their Fashion is, not Weight ; It is (I say)
But their Lay-part, but Well-digested food ;
'Tis but, twixt Dust and Dust, Lifes middle-way :
Of no worth were the Lump of Flesh that's seen,
Did it not entertain a Soul within.

All



The Illustrious Wife.

(17)

All the Externall Beautie of my Wife
Is but skin-deep, but to two Senses knowne ;
Short even of Pictures, shorter liv'd then life ;
Yet doth that Love survive which's built thereon :
For our Imagination is so high,
That Bodies mett can't true love satisfie.

All

The Illustrious Wife.

(18)

All Shapes, all Colours, are alike in Night ;
Nor doth our Touch distinguish Foul, or Fair,
But our observing Mind, and huse Sight ;
These, but one week : By mutual converse are
Both made alike, which differed at first view ;
Nor can long Absence first dis-likes renew,

Nor

The Illustrious Wife.

(19)

Nor can those Features scared in her Face,
(More then through self-deluding Fancies) be
Of us enjoy'd in an inferior place :
Nor, in enjoying, can those Features she
Her-self make Ours : Love, while it rangeth, errs ;
We doest on looks which are, not Ours, but Hers.

Birib



HOL RICHES KE OWE : DLOS AMPLIUS AVENGE ?

VIOL IN CLOTHES
The Illustrious Wife.

OPEN EYES, FID SH MIND, AND HEAR :

(WOLC HUMPHRY) (20) (LAWRENCE) ps

Birth less then Beautie shall my reason blind;
Her Birth comes to my Children, not to Me :
Let me (that active Gentry) virtue find,
Rather then (passive Gentry) Ancestry :

Alive in Her more worth one virtue is,

Then all the rest dead in her Pedigree.

For



WOLC HUMPHRY (21) (LAWRENCE) COMPLAIS

VIOL IN CLOTHES
The Illustrious Wife.

BY WOLC HUMPHRY (21) (LAWRENCE) COMPLAIS

WOLC HUMPHRY (21) (LAWRENCE)

For high Degrees ; High rather be she plac'd
In gifts of Nature, then of Policie ;
Gentry is a good Relique of Times past ;
Yet love doth only what is present see.

Things were first made, then Words : She is the same
With, or without, this Title, or that Name.



The Illustrious Wife.

(22)

As for (the odds of Sexes) Portion ;
Nor will I shun it, nor mine Aim, it make :
Both, Beautie, Wealth, are nothing worth alone ;
All these I would for good Additions take,
Not for good Parts : They two are ill combind,
Whom what they have, not what they are, hath joynd.
In



The Illustrious Wife.

(23)

Instead of these, the Object of my love
Shall Virtue be : When these with Virtue go,
They (in themselves indifferent) virtuous prove ;
What's good (like fire) turns all things to be so :
Thine image in her soul, L O R D ; let Me place
My love upon, not Adams in her Face.

Good



The Illustrions Wife,

(24)

Good is a fairer Attribute, then White :
This (the Minds beautie) keepes the other sweet :
This is nor born, nor mortall, with the light ;
Nor gloss, nor painting, can it counterfeit :
Nor doth it raise Desires which ever tend
At once, to their perfection, and their End.

I



The Illustrions Wife,

(25)

I, by a Good, a Holy Wife designe ;
So God she cannot love, and not love Me ;
Mans law can onely Words and Deedes refine,
Gods law our inward Thoughts doth Sanctifie :

Whence a Maid ravish'd more a Virgin is,

Then that Maid which hath onely wish'd amiss.

Lust



The Illustrious Wife.

(26)

Lust onely by religion is withstood :
Lusts Object is with-out, its Strength within ;
Morality resists but in cold blood ;
Respect of Credit feareth Shame, not Sin :
But no place dark enough for such Offence,
She findes, that's watch'd by her own Conscience .

Now



J.P. 1680. This is the title of The Illustrious Wife.
Printed by me at my house in the year 1680.
Now will you say, whoe (27) a slype bide :
Before this I promise you to make a full discourse
Now may I trust her Body with her Mind ;
Yea, here-upon secure, I ne're shall rue
The pangs of Jealousie ; yet Love doth find
More pain to doubt, then know, she is Un-true :
For Patience is the Cure of Evils known ;
But Doubt is still impatient, Doubt hath none.

Be

WOLG WELSO OF THE ILLUSTRIOS WIFE.

The *Illustrious Wife*.

THE BRAKE OF JEROME? ACT FIVE SCENE ONE

ACTS' PARABON (SCENE 1) (1280) MULIER

MON MUL I ELIY PER YODA MUL PER YODA

Be then that *I thought* once stirr'd, 't will never die;

Nor will my *greif* more mild by custom prove:

Untill her *new life* my *Fears* satisfie,

Th' *Anguish* is more or less, as is my *Love*:

This *punishment* to *Jealousie* is due,

That it may prove one *False*, can't prove one *True*.

Suspicion

THE ILLUSTRIOS WIFE.

YOUNG'S CANTO OF THE ILLUSTRIOS WIFE.

SCENE XIX (SCENE 10) (1290) MUL MUL

LAWLESS WIFE KEEPS HER WIFE IN JEALOUSIE:

Suspicion may the *Will of Lust* restrain,

Goodness prevents from having such a *will*;

A *Wife* that's *Good* doth *Chast*, and *more*, contain;

Chastitie is but *Abstinence* from ill,

And is, though in a *Wife* that's *bad*, the best

Of qualities, in a *Good Wife* the least.

Prudence

THE
VIRTUE OF
The Illustrious Wife.

VIRTUE IS A DOGGE OF MINE,
COURTESY BECAUSE I AM (3b)
A BISHOP OF THE CHURCH OF ENGLAND.

Prudence must keep us *Chaste*, not *Jealousie*:
Such *lawfull things* to be avoided are
As may the *cause of things unlawfull be*;
Lust, ere it hurts, is best descri'd a far:
Lust is a *sin of two*; He that is sure
Of either person, is of both secure.

Give

THE
ILLUSTRIOUS WIFE.

GOODNESS AND (31) PLEASURS.

Give me, next *Good*, an *Understanding Wife*;
By Nature *wise*, not learned by much *Art*:
Some *Knowledg* in her, will to all my life
More *Scope* of *Conversation* impart;
Besides, i will in-bred *virtue* fortifie;
They are most firmly good, who best know why.



The Illustrious Wife.

(32) A WIFE :

A passive Understanding to conceive,
And judgement to discern, I wish to find :
Beyoud these, all as hazardous I leave :
Learning and pregnant witt, in Woman-kind
What they find malleable, that they make frail ;
And do not add more Ballast, but more Sail.

Domeſtick



The Illustrious Wife.

(33)

Domeſtick Charge doth best that Sex befit ;
Contiguous Buſness; so to fix the Mind,
That leisure ſpace for Fancies not admit ;
Their leisure'tis, corrupteth Woman-kind :
Else, being plac'd from many Vices free,
They had to Heaven a ſpedier way then we.

Bookes

THE PEGASUS PRESS OF JOHN WOOD & SONS LTD.

The Illustrious Wife.

(34)

Bookes are a part of Mans prerogative ;
In formall Ink they Thoughts and Voices hold ;
That we to them our best spare houres may give ;
And make Time present travel that of old :

Our life ~~same~~ peiceth longer at the end ;
And Bookes our life do farther backward send.

As



The Illustrious Wife.

(35)

As Good and Knowing, let her be Discreet ;
This, to the others Substance, lustre brings ;
Discretion doth consider what is meet ,
Goodness but what is lawfull ; only Things,
Not Circumstances : Without this, even holy
Mens learning and witt are curions folly.

To



The Illustrious Wife.

(36)

To keep their Name, since 'tis in others hands,
Needs Discretion: Their Credit is by farr
More frail then Them: On likelihoods it stands;
And hard to be disprove'd Lusts slanders are.
Their Carrage, not their Chastitie alone,
Must keep their Name chaste from Suspicion.

Womens



The Illustrious Wife.

(37)

Womens Behaviour is a surer Barr.
Then is their No; This fairely doth denie,
Without denying; Hereby fond men are
Kept even from Hope: In part too blam is she,
Which hath (without consent) bin onely tride;
He comes too neer, that comes to be denied.

Now

The Illustrious Wife.

(38)

Now, since a Woman we to marrie are,
A Soul and Body, not a Soul alone ;
When one is Good, then be the other Fair :
Beautie is Health and Beantie, both in one.
Be she so Fair, that the most Wives contain ;
So Fair that change can yeeld to Me no gain.

So

The Illustrious Wife.

(39)

So Fair at least let me imagine Her ;
That Thought to me is Truth : Opinion
Cannot in matter of Opinion err :
With no eyes, shall I see her, but mine own :
And, as my heart conceiveth Her to be,
Such is she to my Sight, my Touch, and Me.

The

The Illustrious Wife.

(40)

The Face we may the Seat of Beantie call ;
In it a Taste of the whole Bodie lies ;
Nay, even a Relish of the Mind with-all :
And, of the Face, the life moves in the Eyes :
So like each other these two Eyes we see ,
That these two Eyes, two but in number, be.

Beantie

The Illustrious Wife.

(41)

Beantie, in decent Shape and Colour, lies ;
Colours the matter are, and shape the Soul ;
The Soul doth from no single part arise,
But keeps a just proportion in the whole :
Such is the pure spirituall harmonic
Of every part united in the Eye.

Love



The Illustrious Wife.

(42)

Love is a kind of Superstition
Fearing that *Idoll* which it self hath fram'd ;
Lust is a *Fire*, which rather from its own
Temper, then from its *Object*, is enflam'd :
Beautie is *loves object* ; *Woman*, *Lusts*, to gain ;
Love, *love* requires ; *Lust*, only to obtain.

No

The Illustrious Wife.

(43)

No circumstance doth *Beautie* beautifie
Like gracefull *Fashion*, native *Comeliness* :
This even getts pardon for *Deformitie* :
Beget, *Art* cannot ; but *Art* may *redress* :
When *Nature* had fix'd *Beautie* perfect made,
Something she left for *Motion* to adde.

But



The Illustrious Wife.

(44)

But let that Motion more to Modestie
Tend, then t' Assurance; Modestie doth set
The Face in her just Form, from Passions free :
'Tis both the Minds, and Bodies Beautie, met :
But Modestie, no Virtue can Eye see ;
This is the Faces onely Chastitie.



COL (psst of bigness) qesg : Tsal bida in ille :

Al uponc pcc The Illustrious Wife

Yqq gos le we spcl mazg y belles ille :

Wl wpc gos deen s belles mazg ille

Where Goodness failes, there Modestie withstands :
Hence'tis, that Women (though they weaker be,
And their Desires more strong, yet) in their hands
The Chastitie of Men doth often lie :

Of all sins, lusts would sins most common grow,

OUTLIES' ING MOLY LIES THOU COMMON DAME
THE CROWN OF WISDOM OULY.
AND SPYL DE JEST DANE AND JESTER PUNGE
HUGES' RUST YOUNG (46) AND IPE WYRE PC
A HUGO COVENANT FOLLY FUSIC REVERIE MIRYNGE:
All these good parts a perfect Woman makc,
Add Love to me, they make a perfect Wife ;
Without her love, her Beautie I did take
For (that of Pictures) dead ; Love gives it life :
And

WE WY' LO WY' I ADO TO TACING YOUNG :
WHYLS IS YOUNG THE ILLUSTRIOS WIFE. 2PC
ANIP WY' LO WY' AND YOL TO MISTER YOUNG :
WE GEEETING YOUNG YOL BE KAYFOR YOUNG !
(47)

And of this love let Reason Father be,
And Passion Mother : Let it from the one,
Its Being take ; from th' other, its Degree ;
Self-love, which second loves are built upon,

Will make her, if not her, her love reward.
No man but favour him worth reward.

As

27
The best & proudest wome in the world
Are good & ye The Illustris Wifes. & es? ^{V?}
Yng & thyn Womyn: yet it flowes one
Yng of yngone yet yngow ⁽⁴⁸⁾ wyppe?

As Good and Wise, so be she fit for me;
With me to will, and Not to will, the same:
My Wife is mine adopted selfe; and She,
As Me, so what I love, to love must frame:

Since God do Men in Marriage, Wee engines
Wee must submit to Me, and not to you.

FINIS.

Sir

Sir Thomas Overburie his Epitaph
written by Him-self.

The Span of my daies measur'd, here I rest:
That is, my Body; but my Soul, its Guest,
Is hence ascended: Whither, neither Time, nor
Nor Faith, nor Hope, but onely Love, can climbe:
Where, being now enlightened, she doth know
The Truth of all, men argue of below:
Onely this Dust doth herein pawn remain,
That, when the World dissolves, She'l come again.

G. O. to the Reader:

The Husband, having well set down his Wife,
Joynes his own Epitaph next underneath:
To wit, Though Marriage be a double life,
That double life is plac'd next door to Death:
That is, To such as neither Flesh controul,
Nor do, to their LORDS CHRIST, espouse their Soul:
But Graves themselves are made a Marriage-bed,
To such as die to sin, and JESUS wedd.

Pro: { 19. 14.
 { 18. 22.

A prudent Wife is from the LORD: and whosoever
findeth her, obtaineth a favour from the LORD.

To him (in all his Dispensations) be glory
forever and ever ascribed, Amen, Amen.

FINIS.

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THO. TOMKINS.